





# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

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## A NEW BOOK ON "AMERICANISM."\*)



As the news of the condemnation of Abbé Albert Houtin's two books: 'La Question Biblique chez les Catholiques de France au XIX. Siècle' and 'Mes Difficultés avec Mon Évêque' reached us, we laid down his latest work on "Americanism" with a feeling of sadness akin to pain: for it is nothing less than a clever attempt to revive for the "benefit" of poor, unhappy France, the errors condemned in the Apostolic Brief "Testem benevolentiae."

"How many efforts have the nations of Europe wasted," says the author, "in discussing such problems as the concordat, the temporal power, the relations of Church and State, of neutral or religious instruction in the schools; meanwhile in America a new people, having judiciously evolved the temporary solutions most suitable to itself, has consecrated its activity to the realization of progress—a progress which has placed it at the head of the great nations." (Pages v—vi.)

And again: "Msgr. Pasquier, Rector of the Catholic Institute of Angers, said in 1896: 'In politics as in many other things, America has hurt us more than it has benefited us; more than one speck of mildew, more than one microbe of political phylloxera, has come to us from across the sea.' Most assuredly; but to save themselves from ruin, a great many French wine-growers found no other remedy than to replant their vineyards, devastated by the trans-Atlantic pest, with American vines. May it not be possible that also the political evils alleged to have been imported from that country have no other antidote than the establishment among us of a constitutional liberty more or less resembling that which obtains in the United States?"

\*) 'L'Americanisme' par Albert Houtin. Paris: 1904. Emile Nourry. 12mo, 497 pp.

"A single party, democracy, waxing stronger and stronger, flattered itself that it would acquire the upper hand in the twentieth century. It rose anxious for the truth, for logic and positive facts, disregarding theological hypotheses and ecclesiastical compromises. It showed a profound contempt for those who, in the discussion of the historical fact of the revelation, insist on reasons of a utilitarian or social order. It saw clearly that their pretended convictions were merely political." (Page 452).

From these random quotations the true aim of the book appears clearly enough. It is a new task that the Abbé Houtin marks out for the Catholics of France, and he wants to raise new men to accomplish it. Although his sympathies are with the Liberal leaders in the campaign which was but recently waged in favor of "Americanism," he shows them no favor as a historian. Not one is spared. Father Hecker he calls "an esthesiophobe, oneirocritical, and impulsive person" (whatever that may mean), "whom his friends believed to be illumined, while his admirers pushed him to prophecy—a man whose neurasthenic stigmata (insomnia, gastric disorders, amnesia, apathy, complete neuro-muscular asthenia) were topped off by dull stupidity, mental alienation, and absolute idiocy; the last seventeen years of whose life were a long martyrdom, obsessed as he was by apprehensions, attacked by crises of angina pectoris, and an incapacity to speak as rapidly as he was able to think." From all of which it follows that "the reverend Father Hecker was not a normal type".... "His shortcomings," unfortunately, "were minimized by his biographers, who, moreover, forgot to note that he never made up for his lack of primary education and never acquired the manners of a gentleman." (Pages 46-47).

In an equally irreverent vein *M. Houtin* treats such eminent and dignified prelates as Cardinal Gibbons, Archbishops Ireland and Keane, and Bishop Spalding.

The Cardinal, he says, "has gained universal good will" by "his liberalism, tolerance, and the staid sense with which he has expressed himself on contemporaneous miracles and popular devotions, and by the esteem which he shows for other Christian denominations. His books were translated into several languages; best known among them being 'The Faith of Our Fathers,' which is an adaptation, to the American spirit and to modern times, of a good old French treatise, Baron Marie Theodore de Bussière's 'La Foi de Nos Pères ou la Perpétuité du Catholicisme.'....." (Page 56).

Archbishop Ireland is described as more strenuous almost than Roosevelt, being a man "for whose energy the affairs of his Diocese and even those of the Church at large are not sufficient, but

who busies himself also with those of the Republic and of other countries." (Page 57).

Bishop Spalding is characterized by this unmerciful critic as "a poet and a philosopher who has been feeding on modern thoughts, particularly those of the Germans, quotations from whose writings ornament his sermons quite as lavishly as extracts from the Fathers used to bedeck those of our old-world preachers." To which is added the tearful confession that "We search in vain in his (Msgr. Spalding's) works for what we call in France *doctrine*, that is to say, a definite dogmatic system." (Page 58).

We might multiply these quotations; but enough of them. We can not, however, omit to point out the Abbé Houtin's queer method of reasoning. He loves to build up a universal conclusion on particular premises, and some of his inductions would shame the most God-forsaken American Liberal. Thus, for example, on page 69, he states in a foot-note that the bishops of the United States preach only moral, to the utter neglect of dogmatical, sermons. We look for the proof of such an astounding allegation, which we know to be absolutely unfounded, and we stumble across this sentence: "If we compare the works of Archbishop Martin Spalding with those of his nephew, Bishop John L. Spalding, we have an illustration of episcopal teaching in two generations and of the actual abandonment of what we in France call questions of doctrine." What logic!

Upon the late Bishop Watterson's decree against saloon-keepers and liquor-dealers—an episcopal measure quite unique in the history of the American Church—Abbé Houtin bases this general statement, as ridiculous as it is untrue: "All the bishops of America busy themselves with temperance societies."

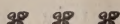
Again, after telling his readers about the Americanizing of foreign parishes by certain Irish bishops in the United States, our author adds: "German bishops were not slow in striking back. Thus in one diocese a completely Irish parish was given over to a German priest, who aroused the antipathy of the parishioners." (Pages 92—93.) The reference is to the East St. Louis scandal. Now it is well known and can be proved beyond the shadow of a doubt, that Bishop Janssen is as far above national bias as M. Houtin is above the rules of logic, and that in the East St. Louis case the worthy priest whom he saw fit to send to St. Patrick's parish, was refused by the congregation simply and solely for the reason that they wanted to have the former assistant of their deceased pastor to succeed him. The nationality question was haled in only as an afterthought and a pretext, for want of a better cause.

We can not, therefore, agree with our esteemed friend Rev. Dr.

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Maignen, who judges in *La Vérité Française* (No. 3,782) that the Abbé Houtin's exposé of the religious situation in the United States is substantially correct. It is incorrect and misleading in many points. Were it worth while, we should take them up and refute them one by one; but it is not worth while, and the refutation would require more space than the mistatements. Let us remark only one blunder which personally concerns the editor of *THE REVIEW*,\*) who is not, and neither pretends nor aspires to be what *M. Houtin* makes him out: a book-seller (*libraire*)!

All in all we can not recommend the book. Its author's methods are those of the shyster, and his purpose is to upholster a falsehood. His manner of speaking of our Holy Mother the Church as a "sect" is, to say the least, offensive to pious ears. It would not surprise us if the Sacred Congregation of the Index would inscribe 'L'Américanisme' after 'La Question Biblique' and 'Mes Difficultés avec Mon Évêque' on the official roster of dangerous and forbidden books.



### FREEMASONRY IN CHINA.

The *N. Y. Evening Post*, in its issue of December 26th last, printed the following letter from its usually well-informed Washington correspondent:

"Consul-General Goodnow of Shanghai, during his visit here, has paid several visits to Representative Richardson of Tennessee, who is at the head of the Scottish Rite, southern jurisdiction, of the Masonic order in the United States. Mr. Goodnow is at the head of the Scottish Rite in China, and is anxious to have it separated from the jurisdiction of Japan, and made a jurisdiction on its own account. His conferences with Mr. Richardson were very satisfactory, but final action has been postponed at Mr. Goodnow's request, until the arrival in this country of the Rev. John R. Hykes, D. D., agent of the American Bible Society of China, who is at the head of two of the Scottish Rite bodies in China under Mr. Goodnow. Dr. Hykes is expected to arrive soon after the first of the year.

"There are four American blue lodges in China, three in Shanghai, and one in Tientsin. There are also in Shanghai four English blue lodges, one Scotch lodge, and one German lodge. There is a lodge in every open port of China, and Masonry there is in a

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\*) *THE REVIEW* is quoted—so far as we can see, correctly—some two dozen times in this book and is the only anti-Americanist publication of any prominence that escapes the Abbe's caustic criticism.

very flourishing condition. Four out of every five reputable foreigners in the Chinese Orient are Masons.

"The Chinese have a great many Masonic lodges, but their Masonry is debased, and Chinese Masons do not affiliate with members of foreign lodges. Chinese Masonry is a political institution, modelled somewhat after the Boxer societies, but without the incendiary and revolutionary features of the latter, and though in many routine features it follows the ancient landmarks as laid down for the craft in this country, it is dissimilar in purpose and character.

" 'We have two strong Royal Arch chapters in Shanghai,' said Mr. Goodnow recently, 'and one commandery of Knights Templar. When I went to Shanghai I found a small and almost defunct consistory. Three years ago we planned to give it new life, and in 1901 it was reorganized with ten members. To-day its membership is eighty-eight. This Scottish Rite body is under the jurisdiction of Japan, whose consistory is now only about half as large as ours. So, naturally, we are anxious to be made into a separate jurisdiction.'

"The American blue lodges in China are chartered by the grand lodge of Massachusetts."

For centuries China has been honeycombed with secret societies, mostly of a political character, having their initiatory rites, oaths, signs, and pass-words. The White Jackets, the Short Swords, the White Water Lily, the Society of Glory and Splendor, the Triads, the Brotherhood of Heaven and Earth, are some of the fanciful titles under which Chinese Masonry has operated during the past century. Scarcely any insurrection or revolt against an existing dynasty or any attack upon foreigners has occurred which was not devised by the crafty leaders and carried out by their ignorant followers, who were bound to obedience as well as to secrecy under penalty of death. Concerning the oath which was required of the members, Kesson, a non-Catholic author, in his work 'The Cross and the Dragon,' says [p. 265]:

"The ceremony of imposing the oath may, for ought we know, have been borrowed from some Celestial lodge of Freemasons or Odd-fellows, so appalling does it appear." And, speaking of the duties of the members, he says [p. 280], they are "the same in character that have been dictated to the members of all secret societies whether in the temples of Thebes, the courts of the Vehmgericht, or in the Masonic lodge—an offensive and defensive war against the uninitiated."

The fiendish murders perpetrated in June, 1900, by the Boxers, furnish a modern illustration of the workings of the secret oath-

bound society in China. In view of the frightful excesses then committed against the lives and property of unoffending Christians, both native and foreign, we should have supposed that the activities of our Consul-General, to say nothing of the "reverend" agent of the American Bible Society, might be better employed than in extending Freemasonry in a country whose people have for so long a time used its name and principles, and its rites and ceremonies as a cover, for their treasonable and murderous designs.

How is the ignorant Boxer to know that the Scottish Rite or Royal Arch lodge established in his neighborhood is less reprehensible than his own Freemasonry, or that the American lodge does not imply the supremacy of the foreigner just as his own meant their extermination?



## PIUS X. ON THE REFORM OF CHURCH MUSIC.\*)

PIUS X., POPE.

*"Motu Proprio."*

Among the cares of the pastoral office, not only of this Supreme Chair, which We, though unworthy, occupy through the inscrutable disposition of Providence, but of every local church, a leading one is without question that of maintaining and promoting the decorum of the House of God, in which the august mysteries of religion are celebrated, and where the Christian people assemble to receive the grace of the Sacraments, to assist at the Holy Sacrifice of the altar, to adore the most august Sacrament of the Lord's Body, and to unite in the common prayer of the Church in the public and solemn liturgical offices. Nothing should have place, therefore, in the temple, calculated to disturb or even merely to diminish the piety and devotion of the faithful, nothing that may give reasonable cause for disgust or scandal, nothing, above all, which directly offends the decorum and the sanctity of the sacred functions and is thus unworthy of the House of Prayer and of the Majesty of God. We do not touch separately on the abuses in this matter which may arise. To-day our attention is directed to one of the most common of them, one of the most difficult to eradicate, and the existence of which is sometimes to be deplored in places where everything else is deserving of the highest praise—the beauty and sumptuousness of the temple, the

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\*) Translation of the Freeman's Journal, having the Imprimatur of Very Rev. P. Albert Lepidi, O. P., S. P. AP. Mag. We publish this letter in full because of its great importance and because it confirms views often expressed and defended in THE REVIEW and as often criticized and impugned by well-meaning but "liberally" inclined friends.—A. P.

splendor and the accurate performance of the ceremonies, the attendance of the clergy, the gravity and piety of the officiating ministers. Such is the abuse affecting sacred chant and music. And, indeed, whether it is owing to the very nature of this art, fluctuating and variable as it is in itself, or to the succeeding changes in tastes and habits with the course of time, or to the fatal influence exercised on sacred art by profane and theatrical art, or to the pleasure that music directly produces, and that is not always easily contained within the right limits, or finally to the many prejudices on the matter, so lightly introduced and so tenaciously maintained even among responsible and pious persons, the fact remains that there is a general tendency to deviate from the right rule, prescribed by the end for which art is admitted to the service of public worship and which is set forth very clearly in the ecclesiastical canons, in the ordinances of the general and provincial councils, in the prescriptions which have at various times emanated from the Sacred Roman Congregations and from our predecessors, the Sovereign Pontiffs.

It is grateful for us to be able to acknowledge with real satisfaction the large amount of good that has been effected in this respect during the last decade in this our fostering city of Rome, and in many churches in our country, but in a more especial way among some nations in which illustrious men, full of zeal for the worship of God, have, with the approval of the Holy See and under the direction of the bishops, united in flourishing societies and restored sacred music to the fullest honor in all their churches and chapels. Still the good work that has been done is very far indeed from being common to all, and when we consult our own personal experience and take into account the great number of complaints that have reached us during the short time that has elapsed since it pleased the Lord to elevate our humility to the supreme summit of the Roman Pontificate, we consider it our first duty, without further delay, to raise our voice at once in reproof and condemnation of all that is seen to be out of harmony with the right rule above indicated, in the functions of public worship and in the performance of the ecclesiastical office. Filled as we are with a most ardent desire to see the true Christian spirit flourish in every respect and be preserved by all the faithful, we deem it necessary to provide before aught else for the sanctity and dignity of the temple, in which the faithful assemble for no other object than that of acquiring this spirit from its foremost and indispensable fount, which is the active participation in the most holy mysteries and in the public and solemn prayer of the Church. And it is vain to hope that the blessing of heaven will descend abundantly upon us, when our homage to the Most

High, instead of ascending in the odor of sweetness, puts into the hand of the Lord the scourges wherewith of old the Divine Redeemer drove the unworthy profaners from the Temple.

Hence, in order that no one for the future may be able to plead in excuse that he did not clearly understand his duty and that all vagueness may be eliminated from the interpretation of matters which have already been commanded, we have deemed it expedient to point out briefly the principles regulating sacred music in the functions of public worship, and to gather together in a general survey the principal prescriptions of the Church against the more common abuses in this subject. We do therefore publish, *motu proprio* and with certain knowledge, our present instruction, to which, as to a juridical code of sacred music (quasi a codice giuridice della musica sacra), we will with the fullness of our Apostolic authority that the force of law be given, and we do by our present handwriting impose its scrupulous observance on all.

#### INSTRUCTION ON SACRED MUSIC.

##### *1.—General Principles.*

1. Sacred music, being a complementary part of the solemn liturgy, participates in the general scope of the liturgy, which is the glory of God and the sanctification and edification of the faithful. It contributes to the decorum and the splendor of the ecclesiastical ceremonies, and since its principal office is to clothe with suitable melody the liturgical text proposed for the understanding of the faithful, its proper aim is to add greater efficacy to the text, in order that through it the faithful may be the more easily moved to devotion and better disposed for the reception of the fruits of grace belonging to the celebration of the most holy mysteries.

2. Sacred music should consequently possess, in the highest degree, the qualities proper to the liturgy, and precisely sanctity and goodness of form, from which its other character of universality spontaneously springs.

It must be holy, and must, therefore, exclude all profanity, not only in itself, but in the manner in which it is presented by those who execute it.

It must be true art, for otherwise it will be impossible for it to exercise on the minds of those who listen to it that efficacy which the Church aims at obtaining in admitting into her liturgy the art of musical sounds.

But it must, at the same time, be universal in the sense that, while every nation is permitted to admit into its ecclesiastical compositions those special forms which may be said to constitute its native music, still these forms must be subordinated in such a manner to the general characteristics of sacred music that nobody of any nation may receive an impression other than good on hearing them.

*(To be continued.)*

## BOOK REVIEWS AND LITERARY NOTES.

*The Right to Life of the Unborn Child.* A Controversy Between Professor Hector Treub, M. D., Rev. R. Van Oppenraay, S. J., Professor Th. M. Vlaming, M. D. With an Appendix on a New Method of Operating, Ejecting the Foetus Alive. 12mo. 125 pp. Joseph F. Wagner, New York. Price \$1.

This interesting contribution to the vexed and delicate question, if abortus is licit in cases where both mother and child are bound to die if the foetus is not removed, is "the outcome of a somewhat acrimonious debate in Holland between two medical practitioners and a priest. An eminent gynecologist, Dr. Treub, angry at the fatal ending of a case for which he was responsible, writes to the Bishop of Haarlem to ascertain if the decision given by the attendant priest was in conformity with Catholic teaching. Upon being answered in the affirmative, the Doctor denounces the decision of the Holy Office, and maintains that such doctrine makes clergymen amenable to the penal code. He is answered by Father Van Oppenraay, S. J., and by Dr. Vlaming, a distinguished physician. Among other things he is reminded that the methods he endorses are themselves punishable by law." (*Jan. Messenger.*)

It was an unfortunate idea of the English translator, Father Van der Donckt, to add a chapter from the *Annales Philosophiques* of October, 1903, in which an anonymous Dr. X tries to establish the licitness of the ejection of the live foetus in certain cases, first because of the possibility of intra-uterine baptism, and secondly, because of the possibility of "clear ova" [by which the translator means a dead foetus that apparently keeps on growing.] After reading this last chapter the reader hardly knows what to make of the whole controversy. All the cogent arguments of Father Van Oppenraay and Dr. Vlaming are ruthlessly brushed aside and Dr. X is introduced with this specious argument: It can not be denied that sometimes the foetus is dead and nothing stands in the way of removing a dead foetus; and since there is no way of finding out whether a foetus in the early stages is dead or alive before it is removed, the Church should grant general permission in all such cases, the more so as in case of a mistake [viz., removing a live foetus] the eternal salvation of the child can be insured by intra-uterine baptism.

Dr. X and Father Van der Donckt could have spared their labor. The Roman Congregation issued its decrees not only because of the danger to the spiritual life of infants, but also because of its interpretation of the commandment, Thou shalt not kill. Nor is intra-uterine baptism anything new; the present writer heard it explained in the moral theology class of Louvain over twenty years ago.

—Rev. James M. Hayes, S. J., of Chicago, is still publishing his 'Catholic Penny Booklets.' No. 19 is the latest to reach us. Like its predecessors it is brimful of "sound reading for busy people." Post-free, 3 cents. Address: 413 W. 12th Street, Chicago, Ill.

—Robert Kilburn Root's 'Classical Mythology in Shakespeare' (Henry Holt & Co.) provides a summary not of the classical allusions altogether, but of the classical mythology in the works of our greatest dramatic poet. The subjects are arranged alphabetically. Classes in Shakespeare will find here many instructive notes.

—In Dr. T. A. Emmet's 'Ireland under English Rule' (Putnam's) is brought together, from historical and other sources, the aspect most discreditable to England in her treatment of Ireland. The volume contains nothing new except the diary of Thomas Addis Emmet, while acting in Paris as secret agent of the United Irishmen. An index makes available the somewhat scattered material.

—Marcella Malone announces that she is about to publish the diary and letters of the late Rev. Sylvester Malone, and asks those of his friends who may have any of his letters or papers that might be of interest in such a publication, to lend them to her. (Address: 828 St. Nicholas Ave., New York.) Father Malone was a dyed-in-the-wool "Liberal," and his correspondence, covering such events as the McGlynn case, the establishment of the Apostolic Delegation, etc., is apt to prove rather sensational.

—Under the title 'Aerztliche Moral von P. Charles Coppens, S. J.,' there has been published by the German branch of the Benzigers an authorized and well-done translation of 'Moral Principles and Medical Practice,' one of Father Coppens' excellent ethical text-books, which, as our readers may have noticed from occasional quotations, we esteem very highly and use frequently in our literary work. This German version is by Dr. B. Niederberger, Professor of moral theology in the Seminary at Chur, while Dr. L. Kannamüller, himself a practicing physician, has added a number of valuable annotations, which not only bring the text nearer to European readers, but also contain new material on hypnotism, quack-nostrums, sexual pathology, abortion, craniotomy, Spiritism, and other subjects. There is also an addition of some recent important Roman decisions by way of appendix. We believe the book will fill a void in German literature; its intrinsic merits ought certainly to insure it a wide sale. 'Moral Principles and Medical Practice' can also be had in French, with notes by Dr. Surbled.

## MINOR TOPICS.

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*Religion in Non-Catholic Colleges and Universities.*—In a recent number of THE REVIEW we spoke of their religious atmosphere which permeates the non-Catholic college and university and the resulting danger to the faith of the Catholic youth who attend such institutions. Since our article "Catholic Youth and non-Catholic colleges" was published, the following instructive letter appeared in the columns of the *Sun* (Jan. 10th, 1904):

"Some objection seems to be taken to the recent action of the Harvard University corporation in throwing up its leaseholds for certain pews or sittings in Cambridge neighborhood churches. For some years the custom has obtained at Harvard of renting these church quarters for those men in university residence who should care to exercise religious worship in public places recognized by the corporation. An examination of the census of university students at Harvard who actually do go to church, or for that matter publicly profess any allegiance to a religious denomination, would make it plain to these prompt objectors that the action of the authorities in this instance is not wholly unjustifiable. Even a great sane corporation like Harvard is not willing to pay for a tenancy which goes a-begging for an occupant; and least of all things to pay for a meeting-house pew which the men refuse to adorn.

"In the neighborhood of our own Columbia University there are two or three Protestant churches which have reserved pews for the use of those men in residence there who should care to elect one of these religious foundations in lieu of a 'home church.' But the pews are generally declined 'with thanks.' Columbia's list of officers includes a chaplain. Religious exercises are held every week-day at 9 o'clock in the morning, but how many men do you suppose are present when Dr. Van De Water reads the particular lesson. Wednesdays are major days when one of the deans or a full-fledged professor is scheduled to give a religious talk, or something akin to that rhetorical nomen, but the attendance is not then alarmingly increased. If Dr. Van De Water has six faithful and regular attendants at chapel service, I think the number is sufficiently large to cover the case. Dr. Tombs, the university registrar, announced the university population of last year to reach well on to 5,400.

"It is a matter for examination then, whether university men, be they Roman Catholics or Protestants or Hebrews, are church-goers generally, or for the most part drift into passive agnosticism or indifference, and apply themselves to academic routine apart from any religious bearings. The courses in philosophy laud the teachings of Kant, and men in the scientific schools smile at the thesis of the Christian apologist as something construed from a vain and idle thing. Of course, it is very easy to complain of the action of the Harvard authorities, but the university man of to-day who is a 'regular' at Sunday morning service is a *rara avis*, more so than the fabled dodo.—Richard Baggelly."

With St. Thomas displaced for Kant, with religious worship as

elective as, say, the study of Chinese, for which there is a chair at Columbia, and with the students in the scientific schools smiling at the thesis of the Christian apologist, possibly a young Catholic man may not lose his faith, but none the less certain is it that no Catholic parent possessing a right appreciation of the gift of faith will subject his son or daughter to the baneful influence of the non-Catholic college.

*May Priests Write for Periodicals Without Permission From Their Ordinaries?*—On June 29th last, in Madrid, at a meeting of the Junta Central of the Catholic Congresses of Spain, attended by the Cardinal-Archbishop of Toledo and the bishops of Zaragoza, Jaca, Salamanca, Sion, Madrid, Osma, Taragona, and the former Archbishop of Manila, Msgr. Nozaleda, this resolution was adopted (*Razón y Fe*, No. xxviii.):

“To preserve discipline, an indispensable element for the success of the collective union of Catholics, the secular and regular clergy must [deberà] abstain from writing in periodicals without the previous permission of their respective ordinaries.—Const. Officiorum.....”

Now, article 42 of the Constitution “Officiorum ac munerum” says:

“Viri e clero seculari ne libros quidem, qui de artibus scientiisque mere naturalibus tractant, inconsultis suis Ordinariis publicent, ut obsequentis animi erga illos exemplum praebeant. Iidem prohibentur quominus, absque praevia Ordinariorum venia, diaria vel folia periodica moderanda suscipiant.”

Now, according to Dr. Périès' commentary, [L'Index, page 209 sq.], the first portion of this article requests secular priests to submit their writings, even those on purely secular subjects, to their ordinaries, in order to prove to them their docility. There is no strict obligation, such as is enjoined in the second part, on priests or religious who desire to assume the editorship of periodical publications. Father Vermeersch, S. J., in his commentary on the same Constitution [page 50] holds even reviews which appear in book form rather than in that of ordinary newspapers, to be exempt from this restriction.

Hence, according to both these authors, priests are allowed to write for the periodical press without express permission from their ordinaries; but they are not allowed to edit newspapers without such permission.

The Third Plenary Council of Baltimore [No. 226] says:

“Eos igitur clericos et laicos omni laude dignos habemus, qui aut libris (sive parva sive magna mole) scribendis, aut ephemeredibus concinnandis, rem catholicam apud nos hactenus tutari et amplificare contenderunt. Praeclaro eorum in Ecclesia merita Patres, non solum... grato animo commemoranda, verum etiam, ut par est, praedicanda, commendanda, et laudibus extollenda judicaverunt. Memoria eorum in benedictione erit, quum a piis laboribus quieverint et talenta a Deo accepta, multoque fœnore aucta, in ipsius manus tradiderint. Utinam non deficiat, imo augeatur in dies numerus eorum, qui ad bonum certamen magno animo et corde bono et optimo certandum accinguntur.”

*The "Western Watchman" and Catholic Schools.*—We read in the *Western Watchman* of December 24th: "We must give our children a religious education. A parish without a Catholic school is nothing better than a barren waste. I don't care how zealous the pastor may be, he can not make up for the daily religious training absolutely necessary for the developing of the child's moral character, and furnished so unselfishly in the parochial schools by our devoted men and women who have consecrated their whole life to the education of the little ones of our flocks. Go to the country districts and learn this lesson. The parish with the little school-house and two teachers is full of religion and zeal, poor though it may be. Whereas, the congregation with no Catholic school is always cold in faith, critical of the priest, and lacking in religious zeal and enthusiasm. I have known, in this very Diocese of St. Louis, instances where the priest taught school himself, because unable to employ teachers, and God gave in each case such a blessing to this noble sacrifice, that these parishes now have large and well-supported schools. We must have Catholic schools everywhere; we can have them if we want them. When it is at all possible (and it is possible wherever we train the people) let us have free Catholic schools."

If it is true, as it undoubtedly is, that "we must give our children a religious education," that "a parish without a Catholic school is nothing better than a barren waste;" if "we can have" Catholic schools everywhere, provided "we want them;" if "it is possible" to have even "free Catholic schools" "wherever we" (the writer is a St. Louis pastor) "train the people,"—what in the name of goodness and common sense are we to think of the pastoral zeal and activity of the editor of the *Western Watchman*, Rev. D. S. Phelan, who has been in charge of the congregation of Our Lady of Mount Carmel here in St. Louis for so many years and has still no Catholic school?

*Lessons of the Chicago Theatre Fire.*—We have read many and various comments on the terrible theatre fire in Chicago, to which nearly six hundred people fell helpless victims; but the best and most Catholic expression of all was that of the *Cleveland Catholic Universe* (No. 1538), from which we extract a few trenchant passages:

"Is 'Mr. Bluebeard' a proper play? While we can not speak from personal knowledge, we judge from some side-lights that it is not. We read in one of the accounts of that theatre fire that an actress who had just left the stage where she had done her part before the thronged house, was urged to hasten out on the street to save her life. 'What! with this costume?' she asked. 'I had almost rather be burned to death than to so exhibit myself on the street.' She had been performing a part doubtless indecently costumed before 2,000 people, young and old. Yet a newly awakened sense of modesty made her hesitate to appear on the street for a few minutes as she had not blushed to appear on the stage.

"What of the children who had looked on? What of the youths who went there alone or with their parents? Some may say, 'To the pure all things are pure.' They might as well say, 'To the healthy all things are healthy.' Our Lord says, 'Those who love danger will perish in it.'

"Doubtless many parents, learning a lesson from the appalling loss of life in that fire, will keep their children for some time from the theatre. Since the life is more than the raiment, the soul is of much more value than the body. Many parents do not consider that in bringing children to the theatres they endanger the spiritual life of their offspring. Few are the modern plays to which children or even adults can go without contracting some mental or moral stain."

*Children and the Public School Library.*—The *Catholic Record* of London [Ont.] addresses a timely warning in its No. 1316 to Catholic parents and guardians:

"We advise parents to regulate the visits of the children to the public library. A public library is in the eyes of some a very sacred institution. Men of repute tender it very enthusiastic tributes. But, whilst admitting its utility, it is absurd to point to it as a sign of the culture of the citizens for whose benefit it has been erected. We think that if we had fewer libraries, we might have less literary chatter and posing and sham. But be that as it may, the visits of children to it should be short, and the books taken therefrom be scrutinized by those in authority. Librarians are not always discreet, and, moreover, the parent is the God-appointed censor of reading for the home."\*]

As many Catholic parents are not sufficiently educated to exercise proper control over the books read by their children, some arrangement ought to be made in every city parish, whereby priest or teacher would be enabled to keep a watchful eye on the literature taken by Catholic children from public libraries. We have been surprised and shocked to see immoral novels and other bad books, even such as are on the Roman Index, read by Catholic children in the family circle, the parents being absolutely ignorant of their character and utterly helpless as to how to stop an abuse which they felt themselves powerless to control. Who can suggest an effective method for regulating the use which our Catholic children make of public libraries?

*Spadoni's Suit Against the General of the Jesuits.*—We have referred in our No. 1 (page 15-16) to the suit brought by a fellow named Spadoni against the General of the Jesuits. Spadoni at one time issued a paper called the *True Catholic American*,†) which was to help fight "Americanism," and for which he claimed the support of the Jesuit order. The facts in the case, we are reliably informed, are these: Some five years ago, Spadoni called on P. Martin and declared that he intended to issue a paper to assist in the fight against "Americanism." P. Martin told him that was well and good, but he should be careful to conform himself in all doctrinal matters to the teaching of the Holy See. He added that the Society of Jesus could not coöperate in his undertaking. Some

\*] A gentleman connected with a widely known and still more widely advertised library in Boston said to a member of the Republic's staff the other day: "Mere children are per-

†) According to Houtin's 'Americanisme,' only one number of the *True Catholic American* was ever published, and the opponents of Americanism claimed that Spadoni was paid by

mitted to read every volume advertised and talked about. There is neither law, public opinion nor parental surveillance to prevent this." (Boston Republic, No. 2.)

their enemies to discredit the cause. We never saw but one number and got the same impression.

time later the Father General received by mail, presumably from Spadoni, a package of newspapers, which he declined to accept and returned unopened. Then Spadoni sent a letter requesting an interview. P. Martin answered by card: If he desired to see him in the matter already referred to, he had nothing more to say; if he had some other request, he should state it in writing. But Spadoni never wrote, nor did he ever call again. His suit is a plain attempt at blackmail. (Cfr. *Kölnische Volkszeitung*, No. 1087.)

*The Late Superior of the Paulists a "Protestant Catholic"?*—In an obituary note on Rev. Father George Deshon, Superior General of the Paulists, who died in New York the other week, the N. Y. *Times* said, and the Catholic *Freeman's Journal* [No. 3680] reproduced with black-letter emphasis, under the heading, "A 'Protestant Catholic,'" the following paragraph:

"Father Deshon was as broad in his views as either Father Hecker or Father Hewit. So liberal were these men, the founders of the Paulist Fathers, that their order became known throughout the religious world as 'The Protestant Catholics.' Father Deshon continued the work of his predecessors. His work was missionary, as was theirs, but he was a fighter by propaganda more than by direct debate."

What does the *Freeman's Journal*, which has always been friendly to the Paulists, mean by giving such prominence to an utterance of a secular newspaper, which, while it was doubtless made with a kindly and laudatory purpose, can not but smack of condemnation in the columns of a Catholic journal? If Father Hecker or Father Hewit or Father Deshon had been dubbed "Catholic Protestants" in the late controversy about "Americanism," we fancy the *Freeman's Journal* would have been the first to denounce the imputation as mean and calumnious.

—We read in the Chicago *New World* of last Saturday (No. 21): "Wednesday night the Chicago Board of Education refused to allow a public school to be named Copernicus. And very properly from certain points of view. Copernicus, the great Polish astronomer, was a Catholic Bishop and, were he alive, unquestionably would be standing with His Grace Archbishop Quigley in censuring a certain rule of the Board aforesaid. Perhaps it was a fear that he might come to life again and create a scene which caused the Board to take decided action. Quite appropriately three schools were named after Harriet Beecher Stowe, Herbert Spencer and Pestalozza. The Bishop had a lucky escape."

We would suggest to our esteemed Chicago contemporary that it make sure of its facts before entering into a public controversy with the Board of Education. Copernicus (his real name was Niklas Koppernigk), was probably not a Pole, but most certainly not a bishop. He was born at Thorn in West Prussia and registered as a German in the University of Bologna, where he studied Canon Law; he wrote in Latin and German, not in Polish; and the nearest he ever got to the episcopal dignity was having his name inscribed upon a list of four candidates for a vacant bishopric.

Who in the wide world was Pestalozza?

—Most of our readers have probably heard of the prize contest inaugurated by Miss Helen Gould for the three best essays

on the origin and history of the Catholic and Protestant versions of the Bible. The *Catholic World* Magazine [Jan.], whose editor has looked into the matter, is satisfied that the contest will be conducted "with absolute fairness." He gives the conditions of the contest [which any reader can learn by applying to the Bible Teachers' Training School, 83 E. 55th Street, New York], and says that this "is an exceptional opportunity for Catholic scholars to come to the front in support of the claims of our Holy Church, and to evidence their learning and erudition as well as their zealous fidelity." It is a splendid chance for the great theologians of our Catholic University to let their light shine.

—Speaking of Herbert Spencer's works, a writer in the *Catholic World* [Jan.] justly says that "Spencer wrote philosophy as a novice writes history—without its philosophy." Spencer, he adds, "was not a great philosopher. He lived to see his work completed as he had planned it, but it is a melancholy fact that before its end he had repudiated some of his own teachings, and the successors of the evolutionary school, which gave him birth, repudiated all his principles.... As a system the 'Synthetic Philosophy' is without living power in the world of philosophy to-day, and Herbert Spencer's work will live principally for its encyclopaedic value and for the influence it once exercised on the world of thought."

—The Milwaukee *Catholic Citizen*, always extremely friendly to the Knights of Columbus, in its No. 47 (we had mislaid the cutting), in commenting on a suggestion to the Knights from the *Catholic Tribune*, that they erect a statue to the memory of Columbus at Washington or undertake some other serious work to "divert their attention from the 'ticky-ticky tomboy' initiation ceremonies"—endorsed this view "in so far as it suggests to the Knights that they are really devoting too much time to their ritual work and not enough attention to public-spirited undertakings."

—The reverend editor of the *Western Watchman* [No. 9] says that "at present the Apostolic Delegate to this country is a splendid judicial nonentity," and adds that "what we want in the United States is a transfer of the Propaganda's appellate jurisdiction to the court of the Apostolic Delegate in all but greater causes, and the creation of a system of courts beginning with the diocesan court and ending with the delegatial court in Washington." What we need is Canon Law.

—The Rome correspondent of the *Courrier de Bruxelles* (No. 4) announces that the Holy Father is preparing another "Motu proprio," on Biblical studies, by which he means to complete the work recently inaugurated by the Congregation of the Index (in condemning the books of Loisy and Houtin) and to "put a stop to the inroads of a rationalistic hyper-criticism into the sanctuary."

—By a mistake the article: "May Priests Write for Periodicals Without Permission From Their Ordinaries?", announced in the Table of Contents, was omitted from our last number. It appears in this issue.



